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## BENTENBRANCER JUBILEE

Published by the Invilee Committee of the Nova Scotia Auxiliary of the

## BRITISH AND FOREIGN BIBLE SOCIETY.

## HALIFAX, NOVA-SCOTIA, APRIL, 1854.

REPORT OF JUBILEE COM-MITTEE.

helialf of the Jubilce movement of the British and Foreign Bible Society.

It will be remembered that on the reof last year, that it was the intention of 2s. 8d. stg., making together £471 0s. 3d. the Parent Society to observe the year stg., equal to £583 18s. 2d. curency. then entered upon as a year of Jubilee. town and country, and the result is for the objects of the Auxiliary general—wewn in the subjoined statement furnish—by the Treasurer. From this it will and the claims of the Parent Society, A seen that, including the sime subscrib—were never so well understood by many; and the Jubilee Fund, but dinor ever so deeply interesting, as now.—Co

minimitation of the

rected particularly to be applied to the In almost every place I visited, and some-The Jubilee Committee of the Nova raised the large sum of £690 18s. 8d. forbidding, I was cheered and encourag-Scalia Bible Society take the opportunity, currency, by the friends of the Bible in ed by the Divine presence and blessing, connection with this Auxiliary. efforded by the publication of the last num-connection with this Auxiliary. And and by the spirit munifested by the peo-ber of the Jubilee Remembrancer, to give the Committe have the gratifiying state- ple. Our meetings were often large, and briefly the result of their operations in ment to make, that after defraying all ex- truly spiritual and refreshing; and so penses connected with their effort, they promptly and efficiently was I assisted by have been enabled to remit to the parent ministers of the gospel, and others, of alneight of the information by the Committhe sum of £436 17s. 7d. stg., and for the pressed with the conviction that the hand tee of their Auxiliary, in the early part Chinese Testament Fund the sum of £34 of the Lord was directing and controlling

Means were immediately taken, by the merely refer to the amount contributed, and places which I shall ever remember appointment of the Jubilee Committee, large as it is, but they would mention, with gratitude, but they are so many that to co-operate in this important movement. with grateful feelings, the beneficial effect it would occupy too large a space. I must This duty having been thus assigned to which the movement has had upon the forego the pleasure of a more special rethe Jubilee Committee, they commenced cause of the Bible throughout the Pro- ference." their efforts by the publication of the Ju- vince. Everywhere a deeper and warm. The Jubilee Committee having now, bilee Remembrancer, for the purpose of er, and, it is believed, a more abiding in- by the blessing of the Almighty, dischargproposed object. Three numbers of this more united and determined in the suppaper have already been issued, the last port of the parent Society, whose object of which contained an account of the Ju-silec meeting of this Auxiliary held in known and appreciated. Mr. Smith-this City in October last, and having been the valued agent of the Committee—alvidely circulated, and acting upon the ludes particularly to this in a recent let-ublic mind, the friends of the Society ter received from him, from which the ave been thereby stimulated to ussist following extract is taken:—"On reviewno movement by affording to it their ing," he says, "the whole, I feel deeply ountenance, and by contributing to the thankful to the Lord for the measure of und proposed to be raised. And the success which has attended these efforts, Committee have gratefully to record that and the efforts of the Jubilee Committee his appeal to the Christian public has from the commencement. The diffusion een most nobly responded to throughout of the "Jubilee papers," and the "Jubilee limits of their Auxiliary. Mr. Isaac lee Remembrancer," and the additional mith, whose assistance was secured by information elicited at our meetings, and ie Committee, as mentioned in a pre- by extended visitation among the people, louis number, has visited most of the have all resulted well, everything consiranches, and solicited contributions both dered, not only for the Jubilee fund, but

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Chinese Testament Fund, there has been times under circumstances untoward and And and by the spirit munifested by the peo-Committee, for the General Jubilee Fund, most every denomination that I was imthe Jubilco movement for some more special manifestation of his purposes of mer-The Committee, however, would not cy to mankind. I could mention names

disseminating throughout the Province terest in the circulation of the Word of ed the duty assigned to them by the Ge-the information derived from the Parent Life has been excited among the people neral Committee, have only in addition Society, as well as other important and of every Protestant denomination, and to express their own devout and grateful interesting intelligence bearing upon the the friends of the cause have become acknowledgements to the Giver of every good and perfect gift for the success which He has been pleased to vouchsafe to their humble labors in so good a cause.

ALEXANDER FORRESTER. MATTHEW RICHEY. P. G. McGregor. George W. Hill MARTIN GAY BLACK. S. L. SHANNON. Halifax, Feb'y 7th, 1854.

The subjoined statement, referred to. above, exhibits the total contributions received for the Jubilee and Chinese Testament Fund, following which will be found. the names of the several donors

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BIRTISH & FOREIGN BIRLE SOCIETY, London, 10, Earl Street, Blackfriars, February 16th, 1854.

To S. L. Shannon, Esq.,

Mr DEAR Sin,-I have to acknowledge the receipt of your favor dated 1st February, enclosing the Bills of Exchange, value £471 0s. 3d. I cannot allow the mere official ac. knowledgment to pass into your hands, without availing myself of the opportunity of conveying to you and your colleagues the best thanks of our committee for the liberal mannor in which you have responded to the Jubileo appeal, especially, too, as we are given to understand by Mr. Black, that we may ex. peet some farther proof of your bounty. It is an additional satisfaction to find, that the Million Testament Scheme for China has also commended itself to your judgment, and secured the co-operation of your auxiliary. It has been very cheering and encouraging to our committee to perceive that their plans for carrying out the great work in which they are engaged are so readily and efficiently taken up by their supporters in distant parts of the world. We, representing the head, plan and devise; while our auxiliaries near and remote, the members, evince their sympathy and concurrence, and afford us their generous aid in fulfilling the mission which has been confided to our management. You will be glad to hear that our Jubilee effort promises to be more successful than the most sanguine had ventured to anticipate Contributions are pouring in from all quarters, and it was but yesterday that, among other remittances for this object, one of £1000 came from Melbourne, Australia. In many of the West India Islands, lively interest has been felt in the movement, and collections have been made among the negro congregations in grateful remembrance of what was done by our Society on the abolition of slavery. The total amount we have received is nearly £52,000, and many additions are likely to come in before the close of the Jubilee year. The extra appeal which has thus been made to our friends is not likely to impair our regular income, which, according last year. We hope that the claims of the Society having been so widely presed ad tothe public by the Jubilee celebration. impulse will be given to the cause, and permanent support secured in quarters from

which hitherto we have derived but little assistance.

The China Fund still progresses, and we hope ere long to report some actual work in part completion of the stupendous undertaking we have in hand. Our Corresponding committee in Shanghae, composed of the representatives of different bodies, are disposed to put forth all their energy, and have arranged to strike off a quarter of million of Testaments in 18 months from 1st January. They also propose that we should print in London an equal number in the same period-Whether this part of the plan will be ultimately carried into effect, I cannot say. Mr. Milne is on his way to this country, and our action . In t he deems most expedient. The remaining portions will be struck off with the same degree of despatch, and I have no doubt that the issues throughout will be as prompt and ample as the agency that can be prudently employed for distribution will require. We think things look auspiciously for the evangelization of China, and this Society will be ready at all times to devote a large amount of attention to that important part of the work. At a recent meeting of the committee, a vote was adopted for printing 50,000 entire Bibles in Chinese, with as little delay as possible.

Taking so deep an interest as you do in the Society, it will please you to hear that our work, in all its departments, proceeds most satisfactorily. We have manifold proofs of the blessing with which God is pleased to honor our instrumentality. Our issues are increasing. Both at home and abroad we are enlarging the sphere of our operations But when we recollect the field is the world, and to how small an extent we have yet overtaken the world's wants, we feel what a stimulus there is to still more abundant labor and liberality. We ask, therefore, for your continued aid and prayer in circulating that word, the knowledge of which, according to the divine promise, will one day "cover the earth as the waters cover the sea".

> Believo me, my dear Sir, Yours most truly, S. B. Bergue, Secretary.

From the News of the Churches. HISTORICAL SKETCH OF THE AR-MENIAN CHURCH IN TURKEY.

The Protestant movement in the Armenian Church commenced about thirty years ago in the conversion of three ecclesiastics at Beyrout, two of whom were bishops. They were to present appearances, will exceed that of impressed through reading some tracts left

by Mr Goodell, we believe, now at Constan tinople In 1825, the American missionary, Mr King, who has since been so much porsecuted in Greece, wrote a fardwell letter to the Roman Catholics on the occasion of his leaving Syria, stating the reasons why he could not be a Romanist. This pamplilet was translated into Armenian, and a copy was sent to an Arminian of distinction at Constantinople. There it produced an extraordinary effect, being considered of so much importance that it was read at a large mucting of the clergy in the Patriarchal church; and on the Sripture references in it being examined, it was agreed, as if by common consent, that the Church needs reform, The way had been prepared by the circulation of the Holy Scriptures during the precuding ten

In 1815, an edition of 5000 Bibles in thu will materially depend on the course which ancient Armenian character had been issued from St Potersburgh, and in 1817 another of 2000 from Calcutta. New editions were printed by the British and American societies, and extensively circulated among the clergy, schoolmasters, and others conversant with the ancient tongue, and a partial reformation commenced among them. At lengtheditions were issued in Turkish and Armeno Turkish, for circulation among the people generally; the latest in modern Armenian was printed at Smyrna by Mr Riggs, or ly last March. It is a noble quarto, of 5000 copies, with copious marginal references. Nothing is more apparent in the history of the Armenian Reformation than the influence thus exerted by the circulation of the Holy Scriptures.

Among the more enlightened Armenians at Constantinoplo was a man named Peslitimaljian, at the head of a seminary for the Church; it was his constant aim to make his pupils Bible students, and his influence was felt long after his death. In the summer of 1832, two American missionaries were stati-

oned at Constantinople. Fire, plague, cholers, together with the usual obstacles in man's corrupt and stubborn heart, prevented much being done for the first year The good seed was, however, sown; men like Peshtimaljhian cultivated the acquaintauce of the missionaries, and so did some of the priests. The result was an outward reformation in many quarters, pictures were removed from the churches, and the pure gospel was preached. Many Lancastrian schools were established. A high school carried on for some time at Pera by one of the evangelical Armenians, at length aroused the jealousy of the leading occlesiastics, and through their influence and that of the bankers, at that time the roling council of the nation, the school was broken up; but, to their utter dismay and chagrin, a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haskeuy,) appointed as chief teacher the very man whose evangelical views had led to the breaking up of the Pera school. This banker was no Protestant, but he was resolved to have the best possible teacher: the Bible was the avowed text-book; and thus, instead of the limited influence in a school of 40 pupils, Sahakain was at the head of the national school of 600. After a protracted struggle of two years, the school was closed, but the rival one at Scutari was nover so prosperous; and, in the meantime, a seminary was formed at Bebek, in connection with the American Mission, which, tho small, has been the means of training most of

<sup>\*</sup> For a full statement of the origin and progress of the Arminian Reformation, vide the interesting work of Rev. H. G. O. Dwight, Missionary at Constantinople, entitled, "Christianity Revived in the East." It is intended to print an English edition as seen as practicable.

the pastors and native hispors now in the him in making money, or has intercourse The number of pursons now avowing evangelical principles was constantly on the increase—the doctrines of the Bible, as contracted with the tenets of their priests, were the subject of daily discussion in private houses and in their shops. The Patriarch, though formerly, as a priest, on friendly terms with the missionaries, and apparently evangelical now became alarmed at the extent of religious inquiry, and resolved to use extreme measures to put a stop to the reformation.

The Patriarch at Constantinople is, strictly exaking, only a bishop, appointed by the Ottoman Government as political head of his nation. The proper Patriarch of the Armenians resides at Euthmiadzin in Georgia, but when that territory was appropriated by Russis in 1828, it was, of course, the policy of the Ports to counteract any new influence over her Christian subjects which Russia would thus seek to exert-hence the creation of a Patriarchate in the capital.

possessed of unlimited power, the consequential them) to order. As the Patriarch was ces of a parsecuting policy were sure to be their recognized civil head, it was easy to remost scrious. He had but to prefer an accusation, true or false, to the Turkish officials, grossest charges were circulated against the and the party charged could be punished at his whole Protestant Church, as approving of pleasure, by fine, confiscation of goods, im- polygamy, adultury, and theft, and sanctioning prisonment, torture, or banishment. A long rebellion against the civil power. But the catalogue of such cases at Constantinople is more persecution raged, so much the more given in the correspondence respecting the did the truth spread and strike root; the eyes condition of Protestants in Turkey, printed of the multitudes were opened to the selfishby order of the House of Commons in March ness and duplicity of their pricets, and the of all obnoxious persons, and on all who refus- and the teachings of the Holy Scriptures. ed to sign a new creud drawn up by the Patriarch. In this creed were such articles as these :- "That faith alone cannot save a man"-" that the holy wooden cross, anointed pictures, and relies of saints, are to be adored, and that God always works miracles by means of them,"-" that the mystery of the holy communion is the true hody and blood of Christ," &c. A priest, named Vertaness, was especially obnoxious, having been already twice vanished for his bold avowal of evangelical sentiments. He was denounced by a public anathema as " a traitor, a murderer of Christ, a child of the devil, and an offspring of antichrist;" and was ultimately banished to the convent of Armash, in the interior of Asia Minor; but in his journeyings, and in his place of exile, he always made many converts. and is now a valuable deacon of the church at Pera (Constantinople).

A general anothema was noxt issued against "the followers of the corrupt new sect, who are," says the Patriarch, "accursed and excommunicated and another arized by God, postatized to Islamism, repented, and on that " the followers of the corrupt new sect, who and by all his saints, and by us;"-as to a dieretic, " whoever gives him bread, or assists thats was quite unexpected.

with him as a friend, or does business with him, will lose his soul," &c. Compulsory potent measures were immediately employed; some were bastinadoed, many sticks being broken on their naked feet, others were imprisoned on falso pretouces, the shops and houses of many were forcibly closed, and their goods and furniture thrown into the street; wives were forced to separate from their husbands, parents to disinherit their children who avowed evangelical sontiments, creeks be anathematised themselves. Some Protestants, perfectly innocent, and sane, were sent to the madhouse, and there confined in chains. The various public guilds were forbidden at their peril to retain among them any of the herelies-the bread and water carriers were forbidden to supply those common necessaries of life. Nor was this confined to Constanting. ple The Turkish Governors in the provinces received letters from the capital, at the dictation of the Patriarch, to aid the ecclesiastics there in bringing the refractory evan-As this man was almost irresponsible, and gelicals ("evangelical infidels," the Turks present them as rebels against the state. The 1851. Anathemas were heaped on the heads contrariety between their creed and practice,

> At length the persecution raged to such a degree that after the lapse of some months, the evangelical brothren applied for relief to Reshid Pasha, Turkish minister for Foreign Affairs, but owing to the influence of some leading Arminians, nothing was done until Sir Stratford Canning (now Lord Stratford de Redcliffe) vigorously espoused their cause; and in accordance with a pledge of the Sultan, given three years before, that henceforth there should be no persecution for religious opinion in Turkey, it was now decided that free toleration should be granted to the Protestants. On the 21st of June 1846, the Patriarch Matteos gave the finishing stroke to his work by a public official act, which resulted, of necessity, in the organization of Evangelical Protestant Churches among the Armonians. On that day, which was a solemn fes-

excommunication and anathema against all who remained firm in their evangelical principles, decreeing that it should be publicly read at each annual return of their festival to all the Amenian churches through the empire. " Thus," as Mr Dwight says, " were the Protestants cast off and east out for ever." On the 1st July 1846, the evangelical Armenian in Constantiple, to the number of forty (three being females), organised themselves into a church, on a basis jointly Presbyterian and Congregational, with the advice of the missionaries of the American Board and those of the Free Church of Scotland labouring among the Jows, and one of the native brothren was chosen by ballot as pastor. Strenuous efforts were made to close the Protestant places of worship, and to prevent them burying their dead, but the Turkish authorities now interfered on their behalf; even to this day, however, it is quite common for mourners to be stoned and spit upon. The position of the Protestants was now most anomalous, as, while separated from the Patriarch as their ecclesiastical head, he was still recognised by law ag their civil head. The difficulty could not be remedied, under the peculiar constitution of Turkey, except by the appointment of a Vakeel of their own body to superintend their secular affairs. At length this boon was obtained, the Vakeel chosen being the Patriarch's own brother, then and still a staunch Protestant. On the 15th November 1947, Lord Cowley procured from the Turk. ish Government an imperial decree, recognising the native Protestants as a separate and independent community, with whom no interference should be permitted either in temporals or spirituals on the part of patriarchs, monks, or priests of other sects. This decree was immediately circulated through the provinces, and the Pashas were instruct ed to see it duly observed. Thus the Patriarch's schemes were rendered completely nogatery, and he was himself, before many months, deposed from office on account of various frauds on the public treasury. Since then, the reformation has made rapid progress. missionary tours have been made through most of the territory occupied by Armeniana and as respects the churches thus left at rest, it might be said of them as of the churches of Judea, Galileo, and Samaria in apostoffe times, that, " walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied." C G. Y.

tival of the church, he issued a new bull of From Musquodobolt Harbor Free Church ADDITIONAL CONTRIBUTION Monthly Missionary Prayer Meeting, for Chineso Testament Fund Rev. Mr. Stewart, Barrington, sub.

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account were liable to capital punishment. application to the case of the persecuted Projec-